

## Research Article

# Community Development Strategy Toward Independent Village by the Concept of Development in Islamic Economy (Study in Lampung Province)

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**ORCID**Fatih Fuadi: <https://orcid.org/0000-0001-5111-3046>**Abstract.**

The Provincial Government of Lampung plays an important role in realizing an independent village, where they are responsible for economic progress, infrastructure, development, and even education. Village independence in Lampung Province still needs to be improved. Based on the results of research conducted by the author both at the Community Empowerment Service (PMD) of Lampung Province and the community, especially village apparatus in Lampung Province, information was obtained that almost 100% of the programs in the village depended heavily on the Village Fund (DD) and ADD (Village Fund Budget). In addition, based on the poverty rate for Lampung Province it still needs to be pressed.

**Keywords:** development strategy, independent village, development conceptCorresponding Author: Fatih  
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## 1. Introduction

The government plays an important role in realizing an independent village, where they are responsible for economic progress, infrastructure, development, and even education in the village to the central, regional and national governments. Because with government programs, economic growth, education, development, and governance can be assessed as good or bad development in a particular area.

This is reflected in the responsibility of the village government in implementing these programs for the benefit of the community; This shows the government's role in serving the community, namely to create a prosperous and peaceful society.

According to the Ministry of Villages, PDT, and Transmigration, out of a total of 74,045 villages, 39,091 or half are still left behind. Currently, there are 17,268 villages in a very disadvantaged position. This shows that rural areas must be developed very quickly to

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overcome the problem of residues in an area. One of the roles of the village government is to be responsible for economic progress, infrastructure, development, and even education in the village to the central, regional, and national governments. Because with government programs, economic growth, education, development, and governance can be assessed as good or bad development in a particular area. This is reflected in the responsibility of the village government to implement these programs for the benefit of the community; This shows the government's role in serving the community, namely to create a prosperous and peaceful society, in terms of governance, village development, community development, and community empowerment, it is necessary to prepare a village mid-term development plan (RPJMD).

The strategy for realizing an independent village begins with optimizing the implementation of the Village Law which already has a new paradigm with the concept of a developing village. The concept of developing a village means that the power to build a village comes from the strength possessed by the community itself. Because an independent village is the key to economic development that must be realized. Therefore, strategic efforts are needed which are carried out in stages and consistently as well as the support of all parties, by placing the village's internal strength as the main factor, and supra-village as the driving force [1].

The problem behind this research is the level of independence of villages in Lampung Province which still needs to be improved. Based on the results of initial observations made by the author both at the Community Empowerment Service (PMD) of Lampung Province and to the community, especially village apparatus in Lampung Province, information was obtained that almost 100% of the programs in the village depended heavily on the Village Fund (DD) and ADD (Village Fund Budget). If we look at the potential and wealth possessed by the villages in Lampung Province, the villages in Lampung Province should be able to stand on their own. The worry is if at any time the central government stops the DD and ADD programs. In addition, based on the poverty rate for Lampung Province it still needs to be pressed. The poverty rate in Lampung Province compared to other regencies in Lampung Province can be presented in Table 1. below:

Based on the description of the background and above, to find out the community empowerment strategy in implementing the independent village program. So, it is necessary to do research with the title “ **Community Development Strategy for Independent Villages by the Concept of Development in Islamic Economics (Studies in Lampung Province)**.”

TABLE 1: Number of Villages by Independent Category.

Independent Categories	Number of Villages by Independent Category	
	2014	2018
Independent Village	2 894	5 559
Not yet Independent Village	70 776	68 111
<b>Total</b>	<b>73 670</b>	<b>73 670</b>

Source: BPS, 2021

TABLE 2: Recap of Lampung Province IDM Status in 2020.

No	Regency	District Street	Village Street	IDM Status				
				Very Underdeveloped	Left behind	Develop	proceed	Independent
1	South Lampung	17	256	-	8	196	52	-
2	ceintral Lampung	28	301	-	11	207	83	-
3	North Lampung	23	232	-	44	171	17	-
4	Weist Lampung	15	131	-	1	76	44	10
5	Onion Boneis	15	147	-	9	122	15	1
6	Tanggamus	20	299	-	24	236	39	-
7	Eiast Lampung	24	264	-	31	214	19	-
8	Waykanan	14	221	-	21	180	20	-
9	offeir	11	144	-	3	123	12	6
10	Pringseiwu	9	126	-	-	86	37	3
11	Meisuji	7	105	1	15	71	18	-
12	Tubabar	9	93	-	8	77	8	-
13	Weist Coast	11	116	5	51	53	6	1
<b>AMOUNT</b>		<b>203</b>	<b>2435</b>	<b>6</b>	<b>226</b>	<b>1812</b>	<b>370</b>	<b>21</b>

## 2. Literature Review

Independent Village is the main target of their community development vision. The development of this vision has the potential to advance society and provide opportunities for the community to play a role in managing the natural resources around them [2]. In 2005 CIFOR surveyed the Independent Village Development Movement (Gerbang Dema) program. In this survey, we asked about the lack of understanding and perceptions of the public and officials regarding this movement [3].

Determination of village status is based on achieving the following range of values [4]:

1. Independent Village:  $> 0.8155$
2. Advanced Villages:  $> 0.7072$  to  $\leq 0.8155$
3. Developing Villages:  $> 0.5989$  to  $\leq 0.7072$
4. Disadvantaged Villages:  $> 0.4907$  to  $\leq 0.5989$
5. Very Disadvantaged Village:  $\leq 0.4907$

Mandhiri Village also called Seimbada Village is a developed village that can carry out village development activities to improve the standard of living of the community and their lives as much as possible for the welfare of rural communities with sustainable economic resilience, ecological and social resilience.

There are a total of 50 variables that will form an independent village assessment, including [5]:

1. This Economic Dimension has 12 variables, namely:

- 1) Diversity of Community Production: 1 variable (Each household  $<+ 299$  has one micro-enterprise).
- 2) Center Access: 4 variables (Jharak to shops, markets, grocery stores  $> 3$ , Kedha and accommodation  $> 1$ ).
- 3) Distribution/ Logistics: 1 variable (They are posting offices & other delivery services).
- 4) Institution: 2 variables (They are BPR Banks. Credit facilities such as KKP-Ei, KUR, KUK, & other credit)
- 5) Economic Institutions: 1 variable (They are cooperatives & BUMDes)
- 6) Regional Operations: 3 variables (namely public transportation, 4-wheeled roads, road conditions).

1. There are 35 variables in the Social Dimension, namely:

Education: 7 variables (Distance 3 kilometers to Elementary-SMP-SMA and 6 kilometers, PKBM/ABC Package, Early Childhood Education, Course Village Libraries,)

1. Health: 7 variables (Access to health facilities, midwives, doctors, posyandu activities, health workers. Distance to BPJS center, Poskesdes,)

2. Social Capital: 8 variables (Mutual Cooperation Activities > 2, Public Spaces, Groups & Sports Activities > 7, Language, Religious & National Diversity)
3. Security: 3 variables (Siskamling Building Area, Poskamling, Community, Social Conflict)
4. 5) Social Welfare: 2 variables (They are PMKS for neglected children, street children, prostitutes, LUT, Migrants, violence, Suicide Couples,), They are Special Schools/SLB)
5. 6) Settlement: 8 variables (Household Electricity> 90%, Telephone Signal, Village Internet, Community Internet, Availability of Latrines, Garbage, Clean Drinking Water, Clean Water for Washing).

There are 3 variables in the Environmental Dimension, namely:

- 1) Condition: 1 variable (Water pollution, water, soil and river waste disposal).
- 2) Potential: 1 variable (landslides, floods, river fires).

According to Sumodiningrat, the concept of economic empowerment in short is “society economic empowerment is an effort to create a strong, large, modern and highly competitive economy within an appropriate market mechanism. The economic development of People is carried out through structural changes, namely from a traditional economy to a modern economy, from a weak economy to a strong economy, and from dependence to independence. Policies that should not be implemented in the economy include providing opportunities for asset production, strengthening small industries, and encouraging the growth small industry new entrepreneurs, and strengthen the position of community economic partnership business transactions [6].

According to Ginanjar Kartasasmita, empowerment is an effort to build community strength by encouraging, motivating, and increasing awareness of their potential and trying to develop it. Community independence is a basic right that enables a society to survive and dynamically develop itself and achieve progress. Empowering society means efforts to increase the dignity of ordinary people who are in a condition where they are unable to escape the trap of poverty and poverty. In other words, empowering is empowering the community [7].

Community economic development basically seeks to ensure that community economic growth occurs quickly. Apart from achieving rapid progress, community economic empowerment also aims to make the community’s economy stronger and more modern. This strategy is very important in efforts to accelerate structural changes that strengthen society’s economic position.

In this case, the community around the village needs to pay attention to the strategies that must be carried out in the empowerment process. The local community must be aware of the existing potential, willing to participate in developing it and have in-depth knowledge. They must be parties who interact with each other to guide and provide direction for their empowerment process, so that their communities can develop themselves independently.

The main goal of empowerment is to strengthen the strength of the community, especially weak groups that have strength, either because of internal conditions or because of overall conditions. The goal to be achieved from empowerment is to form communities and individuals who can live their lives independently. According to Mardikanto, the aim of empowerment is various improvement efforts, such as improving education, by fostering a spirit of lifelong learning so that education becomes better, and increasing accessibility, if education is good then society's accessibility to innovation will also be good [8].

Abulhasan M. Sadeiq defines economic management in Islam as something that is balanced and sustainable in the material and non-material fields, which is equipped with high moral standards resulting from Islamic morals. Their goal is not only material prosperity in their world, but also prosperity for their heirs. According to Islam, both are a unified whole. Economic planning is only one aspect of planning, the main aim of which is to improve the lives of individuals, both in the world and in their heirs. Of course, economic development in Islam does not only focus on material development, but also spiritual development and aspects of worldly life and daily life [10].

In an Islamic perspective, economic management is material and spiritual, which also includes the management of human resources (HR), social, cultural and others. In other words, the impact of understanding Islam is as comprehensive as their understanding of Islam as a comprehensive religion. Not only material economics but also non-material thoughts, namely spiritual, moral, social and cultural [11].

There are five main religious policies in Islam, namely: First, the concept of religion which is based on monotheism, caliphate, and *tazkiyah*; Second, the development aspect includes physical and moral-spiritual; Third, the main focus of development is humans as subjects and objects of development in order to achieve prosperity; Fourth, the function and role of the state, and; Fifth, the development time scale includes the world and its heirs [12].

In the perspective of Islamic economics, there are three main factors that influence the right to development: First, investable resources (resources that can be investigated). The point is all the resources that can be used to move the wheels of the

economy. These resources include natural resources, human resources and capital. Natural resources are gifts from God provided for the benefit of humans. Meanwhile, capital resources are potential funds that can be optimized, including the savings rate in a country. The savings rate is the proportion of funds saved by the public in the form of savings that can be used as capital to finance business activities. It remains to be seen how these funds can be distributed to sectors that are the main priority. This depends on HR.

Khursid Ahmad in Sayyid Tahir formulated the philosophical basis of this economic thought, namely: first monotheism, which refers to the recognition of the oneness of Allah and His power whose determines are the rules of the relationship between humans and their God, and humans and other humans. (*habl-minallah wa habl min an-nas*). Second, Rububiyyah has the i'tiqad that Allah SWT is the God who created nature, regulates it, owns it, provides sustenance, everything is under His infinite knowledge, will and wisdom. Believing that Allah SWT is the only God who owns, plans, creates, regulates, maintains, provides continuity, provides benefits, wards off danger, and protects the whole world. This third Khilafah states that humans are a gift from Allah SWT on earth to prosper the earth and are responsible to Allah SWT regarding the management of the resources entrusted to them, and the fourth *tazkiyah* is to purify humans in their relationship with Allah SWT, both each other and themselves. natural environment, society, and state [13].

Based on the basic principles and values above, Khursid Ahmad outlines the important points of the conception of Islamic thought as follows: First, the understanding of economics in Islam is comprehensive and contains spiritual, moral and material meaning.

Development is an activity that is oriented towards goals and values. Material, moral, economic, social, spiritual and physical aspects cannot be separate. Happiness in achieving achievements is not only happiness and material prosperity in one's world, but also in one's heirs. Second, the main focus of this research is humans and their cultural environment. This is different from the concept of modern economic planning which emphasizes that the operational management area is only the physical environment. Thus, Islam expands the range of objects of development. Third, economic development is a multidimensional activity so all efforts must rely on a balance of various factors and not create inequality. Fourth, economic development involves a number of changes, both qualitative and quantitative, and a balance between each other.

### 3. Methods

Data collection techniques are the most strategic step in research, because the main aim of research is to obtain data.

This research method is a scientific way to obtain data with certain purposes and uses. Based on this, there are four key words that need to be considered, namely scientific method, data, objectives and uses [14]. The method used in this research is a descriptive method with a qualitative approach. This research procedure is an explanation of the steps that must be taken in a study. The steps in this research process include three things, namely [15]:

#### 1. Observations

This means that the data collection method is through direct observation in the field to get a real picture of the activities being studied. This stage is the initial stage carried out by researchers by considering the ethics of the field of research through the stage of making a research proposal designed for prepare research equipment. At this stage it is very important for the researcher to be able to understand the background of the research with thorough preparation to understand the field of research.

#### 1. Interviews

This means that the data collection method is by conducting systematic questions and answers based on the research objectives. At this stage the reiseiarcheir tries to prepare itself to explore and collect data to make data analysis regarding the independent village program through the Islamic community empowerment strategy.

#### 2. documentation

This means that the method of collecting data is by looking for data about something or variables in the form of books, literature or documents that are directly related to the research. At this stage, the activities carried out are in the form of processing data obtained from sources or documents, which are then compiled into research. The results of the analysis are presented in the form of an internal report before the final decision is written.

In this research, the activities carried out are carried out systematically, directly and always aim to obtain the necessary information. Data sources are used to collect the information obtained. This research uses the following data [15]:



### 3. Primary data

Primary data is data collected and obtained by an organization or individual directly from its destination. In this research, the author obtained primary data from the field, namely from the local community and the Government of Pringsewu Regency, Lampung Province. This data is the main data that the author uses to find information about Community Empowerment Strategies in the Implementation of the Independent Village Program through the Islamic Economic Development Concept in Pringsewu Regency, Lampung Province.

### 4. Secondary Data

Secondary data is data obtained in the form of materials, which are collected and processed by other parties, usually in the form of publications, both scientific publications and on the websites of certain institutions. In this research the author obtained data from libraries, literary books, scientific publications and secondary data obtained from documents in institutions related to this problem. Data was obtained from institutions or agencies, namely the Central Statistics Bureau and the Pringsewu Government.

The data analysis technique used in this research is interactive analysis. This model has 4 analysis components, namely: data collection, data reduction, data collection, and drawing conclusions. Data analysis is the process of organizing and sorting data into patterns, categories and basic descriptive units so that themes and places can be found and working hypotheses are formulated according to the suggestions of the data [16]. The data analysis steps according to Miles and Huberman are as follows [17]:

1. Data collection, namely collecting data at the research location by carrying out observations, investigations and documentation by determining the appropriate data collection strategy and determining the focus and depth of data in the subsequent data collection process.

2. Data reduction, namely as a process of selecting, focusing, abstracting, transforming raw data in a field directly, and continued during data collection, so that data reduction begins when the research focuses on the research field.

3. Presentation of data, namely a series of organizational information that can be carried out for research. The preposition of data obtained is based on various types, networks, activity relationships or tables.

4. Drawing conclusions, namely in collecting data, researchers must understand and react to something that is directly researched in their field by establishing patterns of direction and cause and effect.

## 4. Result and Discussion

Important aspects of the Community Empowerment program are: programs designed by the community themselves, responding to the basic needs of the community, supporting the involvement of the poor, women, illiterate and other enucleated groups, built from local resources, being sensitive to local cultural values, paying attention impact on the environment, does not create environmental sustainability, various related parties, and is sustainable.

Applying the Community Empowerment approach to policy-making authority will increase the effectiveness and efficiency of using increasingly limited human resources. This will increase the suitability of development programs to local conditions and strengthen program sustainability because the community has a sense of ownership and responsibility.

Based on the results of data processing that has been carried out, this research explains that the Islamic Community Empowerment Strategy influences the Development of an independent Village. Islam views the empowerment of civil society as an important thing so empowerment in the Islamic view will have a holistic and strategic approach. In this case, Islam has a strategic and holistic paradigm in viewing economics. Empowerment in the context of developing Muslims is a lesson for their followers so that they can independently make efforts to improve the quality of their lives, both regarding the welfare and safety of the world as well as the welfare and safety of their heirs. The results of this research show that the Lampung Provincial Government is implementing 4 strategies for developing villages towards independent villages which include.

First, map the potential and network of village markets that can be managed to become a source of the village economy and community economy. Lampung is a province that has a lot of tourism potential, both natural and non-natural, which has been developed in such a way that it is now an attractive tourist destination. Each tourist location has its attraction that shows its unique characteristics.

Lampung Province is a province that has a lot of tourism potential, including religious tourism, beach tourism, waterfalls and so on. Among the many interesting tours, the second tour is the most numerous. Judging from its geographical location which borders directly on Seia, it is not surprising that this province has many natural resources such as beach tourism. Ownership of this abundant potential is used as an opportunity for the government to improve the welfare and economy of its people.

The manifestation of increasing economic prosperity through utilizing existing potential is by forming BUMDes (Village Owned Enterprises). One of the strategies carried

out by the Government for the welfare of its people is to make BUMDeis mandatory for every village. This is useful for increasing the independence and economy of local communities. If you have tourism or other assets besides other tourism, entertainment tourism is designed for families. According to Agus Efendi, as quoted by Nanih Chandrawati and Agus Ahmad Shafei in their book *Islamic Community Development*, they tried to offer three exigencies of empowerment complexities. First, empowering their spiritual dimension. This action is very necessary because the moral degradation of Islamic society is currently very worrying.

The personality of Muslims, especially the younger generation, is so easily co-opted by negative “Western” cultures which are antithetical to Islamic values and cannot be separated. This situation is further exacerbated by the failure of religious education in almost all schools. Therefore, Muslims must strive hard to produce educational curriculum designs that are truly oriented toward total Islamic spiritual empowerment [19].

Thus, it can be said that one of Lampung Province’s strategies in realizing independent villages is to see how much potential they have. Furthermore, with this potential, a program was designed that could be beneficial for both the village community and the surrounding community. With programs that are in line with existing potential, it is hoped that community income, prosperity and well-being can increase.

Second, apply coaching and mentoring methods or direct assistance to accelerate development in socio-cultural aspects, strengthen village government capacity, and organize village government administration. In administering government, the regional government has followed up on Regional Regulations on Village Apparatus Discipline, in the form of daily attendance and routine administrative supervision of village heads.

Lampung Province has carried out normal administration supported by an IT (Information Technology) system that is integrated with SID (Debtor Information System). The village profile includes general government, population, finance, government, BPD (Village Consultative Body), BUMDes and other governments. Apart from that, in carrying out tasks in the field of government, community empowerment, community empowerment and community empowerment have the aim of improving services and community welfare. This community service is included in the definition of SOP (Standard Operating Procedure) for services, where implementation planning is carried out in a participatory manner.

Participatory planning in Lampung Province is carried out by involving all components of society in decision making starting from village government, village institutions, community groups, religious leaders, figures. carry out mentoring and coaching training

for village institutions, and community groups and budget allocations for community empowerment and poverty alleviation programs.

This program is implemented to improve human resources by providing training and guidance to village institutions and village officials. Apart from that, there is also training and coaching groups, including the Pokdarwis group (Tourism Awareness Group), craftsmen, culinary, children's forums, alert villages and so on. With this training and mentoring, it is hoped that the quality of human resources in the village will increase. In this way, the spirit of the independence community will increase to improve their welfare. Another effort made by the government to improve the quality of human resources is by increasing community capacity. Increasing community capacity is one of the strategies carried out by the village government to create an independent village. Governance measures include; providing training for farmer groups, fishermen, Pokdarwis and MSMEs (Micro, Small and Medium Enterprises), increasing the capacity of religious experience and training for traditional and cultural groups.

Third, intellectual empowerment. Currently we can see how Muslims in Indonesia are far behind in progress and mastery of science and technology. This situation is also exacerbated by the orientation of existing educational institutions ranging from kindergartens to higher education institutions which are more of a business orientation, educational institutions are used as fertile business arenas. Therefore, various efforts at intellectual development are not considered a major struggle to return the orientation of education to intellectual development.

Fourth, economic empowerment. It must be acknowledged that poverty and deprivation are synonymous with the majority of Muslims, especially in Indonesia. To overcome this, of course within the community itself, starting from the economic system implemented by the government, the government's alignment in making economic policies and the will and ability of the community itself. Therefore, strategies and policies are not needed to get out of the crush of economic backwardness and inequality.

The main economic goal that must be achieved in Islam is the process of alleviating poverty and providing convenience, comfort and convenience in life. In an Islamic perspective, economic management is material and spiritual, which also includes the management of human resources (HR), social, cultural and others. In other words, the impact of understanding Islam is as comprehensive as their understanding of Islam as a comprehensive religion. Not only material economics but also non-material thoughts, namely spiritual, moral, social and cultural.

Based on the results of data processing that has been carried out, this research explains the concept of economic development of the influence of the Islamic Community Empowerment Strategy on Village Development. The results of this research are in line with social capital theory. Social capital is the accumulation of various types of social, psychological, cultural, institutional, and intangible assets that influence cooperative behavior. New social capital emerges when they interact with other communities guided by their social structure.

In addition, the results of this research are supported by welfare theory. Welfare theory can be genetically classified into three types, namely classical utilitarian theory, neoclassical welfare theory, and the new contractarian approach.

1. This classic utilitarian approach emphasizes that a person's pleasure or satisfaction can be measured and increased. The principle for individuals is to improve their welfare as much as possible, while for society, improving the welfare of their group is a principle that is firmly adhered to in their lives.
2. The neoclassical welfare theory approach explains that the welfare function is a function of all individual satisfaction.
3. This new contractarian approach promotes maximum freedom in one's or a person's life. The most emphasized thing in this new contract approach is that individuals will maximize their freedom to pursue the concept of goods and services without any obstacles.

An independent village is a village that has adequate availability and access to basic services, adequate infrastructure, easy accessibility/transportation, good public services, and good governance. Several factors influence a village towards becoming an independent village, namely human resource potential, natural resource potential, buyer (market) potential, institutions, and local culture.

## 5. Conclusion

Based on the results of the discussion above regarding Community Development Strategies for independent Villages through the development Concept in Islamic Economics (Study in Lampung Province), the following conclusions are obtained:

- a. The Islamic Community Empowerment Strategy Influences Dependents Villages.
- b. Mediates Economic Development Concept Influence of Islamic Community Empowerment Strategy on Independent Village Development.

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